

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

*He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.
Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her
plagues.—A Voice from Heaven.*

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PREMATURE JUDGMENT.

BY ELDER CHARLES W. PENROSE.

Evils innumerable have been caused by hasty decisions. Through premature judgment, millions have fallen into the meshes of error, guiltless heads have been brought to the block, and nations have been involved in cruel and bloody warfare.

In giving a decision upon any matter that is brought before our notice, whether in a private or official capacity, the old Latin saying, "*Festina lente*" (hasten slowly) should be our motto. Every subject has two sides, and something can be said in favour of each. Both sides should be carefully examined, and what can be said for each should be patiently heard in all cases before judgment is pronounced. Prejudice, passion, and interest should be discarded. If this course were taken invariably, how many false steps would be saved! how many snares would be avoided! how many heartburnings and strifes would be prevented!

When one side of a subject is seen alone, it often seems to be the true one; but when the other appears, its claims are far greater, and our judgment is consequently given in its favour. If we had judged by the first appearance, our judgment would have been premature and unrighteous. When a matter is represented by argument, a profound impression may be made by the first speaker, and yet his statements be far from the truth. This

will not be fully manifested until the other side is heard; and not then, if we suffer our feelings to be prejudiced by the mere eloquence of either.

Prejudice is a great assistant to premature judgment. A bias for or against any view of a subject blinds the eyes to the merits of the opposite, and closes the ears against the voice of its reasons. Passion distorts the appearance of a subject, and debilitates the mental powers; and interest throws upon the matter in question a false light, which endows it with an unnatural colouring.

The world judge "Mormonism" prematurely; therefore their judgment, whether "Mormonism" be true or false, is unrighteous. Interest leads thousands to speak against it. This begets prejudice in thousands more, and kindles passion in many others. Most persons judge "Mormonism" by the statements of its opponents, without hearing anything that can be said in its favour, or giving it a chance of rebutting the accusations of its adversaries. And those few who have examined its claims—excepting, of course, those who have embraced it—have been predisposed to decide against it; and, by the influence of interest or passion—perhaps both—their powers of perception have been weakened, and the edge of their understanding has been blunted; and thus

the most glorious system of religion and government ever introduced into this fallen world has been rejected by countless numbers, who will yet groan bitterly in spirit, and lament their foolishness with anguish, in judging so prematurely upon a matter of such vast importance.

The folly and evil of premature judgment has been abundantly made manifest in the late inglorious expedition to Utah. Influenced by the one-sided statements of corrupt renegades, the American Government, without waiting to investigate the matter, despatched an army to put down the alleged "treason and rebellion of the Mormons." Through the blindness consequent upon this precipitation, their troops were started in the worst season of the year; and not until they were suffering bitterly in the snows of winter, and the purse-strings of the Treasury, by repeated extension, touched the heart-strings of the nation, did the eyes of the Administration open to behold their folly! Then the sending of a Commission of Investigation to enquire whether the evils existed for which they had already sent their troops to punish the "Mormons" caused the world to laugh so loudly, that the Government started, and—a new thing under the sun—almost blushed at the imbecility displayed in this act of premature judgment.

It is important that the Saints of God should reflect upon these things; for, as a people, they should be distinguished above all others for calmness and correct decision. In an eminent degree should these qualities shine in those who hold the Priesthood. The members of the Church exercise their judgment in relation to principles and the common, everyday affairs of life; but the Priesthood, in addition to these, are often called upon to judge individuals, to decide differences between them, to hear accusations and defences, and to give decisions, which, in many cases, affect the eternal interests of the parties concerned.

How careful, then, should they be that their judgment is not premature! How calmly and dispassionately should they weigh opposing evidences! How free should they be from the influence of favouritism; and how much should they seek for the light of the Spirit of truth, to enable them to see things as they are!

When the Saints are reasoning upon the truth of any principle or doctrine

they should never allow its apparent pleasantness or unpleasantness to have any weight whatever upon their minds. The way in which they will be personally affected by it should have no influence upon their decision. The question should be, Is it right or wrong—true or false? And the answer should be the result of investigation, based upon its merits.

When the Priesthood hear an accusation against an individual, they should never decide, even in their own minds, upon the case, until the accused has had an opportunity of vindicating himself,—no matter how clear the statement may appear, or how circumstances may seem to corroborate them.

In an endless variety of circumstances, no general rule can be given adapted to all cases. Hence the great necessity for the assistance of the Divine Spirit that guides into all truth—the true light that lays sin bare in all its naked deformity, that causes righteousness to emerge from the mists of misrepresentation, and chases from the pure brow of innocence the lowering cloud of calumny. The appearance of an object to our natural vision depends not only upon the soundness of our organs of sight, but also upon the medium through which we behold it. An article of delicate colour, when seen by the light of gas, may seem of one shade; and when seen by the electric light, it may appear of another; but when the light of day sheds its pure beams upon the object, we discover that both appearances were deceptive, for its real shade is different from either.

So it is with our spiritual or mental sight. We need the true light from heaven, which never deceives; and we should guard against the false glare of evil spirits, and take especial care that the eyes of our understanding are not injured by haste or irritation.

The Scripture says that "the Saints shall judge the world." If this be true, all who aspire to such a position as to sit upon the seat of judgment should seek to qualify themselves for it. They should seek to govern their impulses and feelings, to become calm and dispassionate to obtain information and wisdom, to understand human nature, and to exercise that natural discernment with which the Omniscient God has, more or less, endowed all his sons and daughters.

And, brethren, let us not forget to

judge ourselves. In reference to our own acts and feelings, we are liable to judge prematurely and to decide favourably; but in that judgment let us use the same calm wisdom and firm decision that we should use in judging others.

Let Justice exercise all her demands, and Mercy claim all her own. Let the spirit of haste be held back by the reins of patience, and let truth be maintained and righteousness be honoured by all and in all.

AN ADDRESS TO MOTHERS.

BY EMILY E. TEASDALE.

Do we, sisters, fully realize our position as mothers in rearing children to the Lord, and the heavy responsibilities that are entailed upon us in forming their minds and preparing them to take their stand among those who shall bear off the kingdom? Or do we regard them rather as a burden—as something to continually curtail our pleasure and sour the temper? If they do the latter, something is wrong, which generally originates in injudicious training, rather than in anything radically wrong in the child.

Children have many wants, which they naturally look up to the mother to supply. If she regard them in the true light in which mothers in Israel did anciently, as treasures from the Lord, more precious than fine gold, she will sympathise with their little sufferings, and chide all tendency to sin, as wisdom and the Spirit of God direct. Children are in reality our brethren and sisters from the spirit-world, entrusted to our care, to rear for our Father in heaven, and to instil into their minds principles of eternal truth. It is not with us as with parents in the Gentile world, who rear their children to a certain age, when all responsibility ceases, and the child for whom they have endured years of anxiety and toil turns his back upon them, and feels free to cast their love and counsels to the wind. No, sisters—mothers in Israel, no! You will never see the time when a child born under the everlasting covenant will receive his freedom thus. Strict laws were anciently observed against disobedient children. Shall they never be restored? When Abraham led forth his son to the altar of sacrifice, the latter went with the meekness of a child, although then forty years of age, having full confidence in his father. Remember, the manner in which we

conduct ourselves has great influence over the minds of our children. Let a mother be gentle and affectionate, or passionate and unkind, and her children will partake, more or less, of the same spirit. A mother must therefore learn to govern herself before she can reasonably expect much from her children. Gentleness, blended with firmness, will generally have the desired effect with them. They only require the rod when accustomed to that mode of correction, or when they have not been corrected in time. Many a mother allows her children their own way until they arrive at the age of five or six years. Perceiving then the annoyance they occasion her, she considers that the rod must be resorted to in order to effect obedience. They then have to suffer for her injudicious management. In other cases, mothers will bribe their children, and they soon suppose they are not to be expected to obey without a reward. To reward obedience is well, but not to bribe it. Again, they are continually threatened, and those threats are seldom or never executed. Cannot these things be rectified? It may, indeed, at first, occasion a great deal of patience; but the welfare of the child should have more weight than to allow this to be a matter of consideration.

Obedience is an eternal principle in the kingdom of God; and if a child be thus accustomed from infancy to obey, it will never become a burden or degradation to his manhood. Great will be our reward, if we train up our children according to the laws of God. We know not, when we clasp with fond embrace our infant son, what important mission God may have assigned him here. Little did the mother of Joseph imagine that she held in her arms the germ of the great Pro-

phet of the 19th century, chosen of God to open up the dispensation of the fulness of times! But this we know—some of the noblest spirits that have ever graced this earth are reserved to come forth in this generation. Sisters, do not your hearts swell with righteous ambition that some of these spirits may be intrusted to your care? If so, ask your hearts the question, Have we wisdom to rear them for their responsible positions? If not, seek until you obtain it; for God will assuredly send among Israel his noblest children, and great are the honours they will reflect. Encourage your children to place implicit confidence in you. Teach them to love, and only fear to grieve you. Consider for one moment how this course would pave the way to truthfulness! And oh, what a gem is a truthful child, who would brave punishment rather than open his lips to utter a falsehood! Did you ever punish a child who came with truth sparkling through his tears to confess an accident, because you felt vexed at your loss, without a pang of bitter re-

morse! Sister, you considered not that you were blighting truth in the bud, by checking that confiding love that came trusting in its candour to be forgiven. A moment's self-government, with gentle admonition to future care, might have developed it until it had shed a halo of light around your dwelling: but henceforth he plots an untruth to avoid censure. Nothing can be more beautiful than a child reared under the influence of love and firmness. It implants a confidence which leads to a spirit of enquiry; and this is the parent of knowledge. A mother in Israel should be akin to an angel of love and mercy, sacrificing self for the benefit of these she so dearly loves. And should she be permitted to rear her sons to manhood, what an ample reward for her to see them clothed upon with the holy Priesthood, and sealed up as "kings and priests to God, for ever and ever," while she shall receive a smile of approbation from her Eternal Father, and a welcome back to his Divine presence.

HISTORY OF JOSEPH SMITH.

(Continued from page 648.)

[March, 1843.]

Friday, 10th. I, with W. Richards, W. Woodruff, and many others, about seven p.m., discovered a stream of light in the south-west quarter of the heavens. Its pencil rays were in the form of a broad sword, with the hilt downward, the blade raised, pointing from the west, south-west, raised to an angle of forty-five degrees from the horizon, and extending nearly or within two or three degrees to the zenith of the degree where the sign appeared. This sign gradually disappeared from half-past seven o'clock, and at nine had entirely disappeared. As sure as there is a God who sits enthroned in the heavens, and as sure as he ever spoke by me, so sure will there be a speedy and bloody war; and the broad sword seen this evening is the sure sign thereof.

Last night, I dreamed that a silver-headed old man came to me, and said

there was a mob force coming upon him, and he was likely to lose his life. He had heard that I was a Lieutenant-General, having the command of a large force, and that I always sought to defend the oppressed, and that I was also a patriot and disposed to protect the innocent and unoffending; and he wanted that I should protect him, and had come to hear with his own ears what I would say to him. I told him I wanted some written documents to show the facts that they were the aggressors, and I would raise a force sufficient to protect him, and would collect the Legion. The old man then turned to go from me. When he got a little distance, he suddenly turned again, and said to me, "You must call out the Legion," and he would have the papers ready when I arrived. And, said he, "I have any amount of men, which you can have under your command."

A shock of an earthquake felt in Lan-

cashire, England, and on the Isle of Guernsey, producing considerable alarm.

The papers teem with accounts of singular phenomena. Fearful sights are seen in all parts of the world.

Saturday, 11th. Very cold last night. The water froze in the warmest rooms in the city.

At nine a.m., I started, in company with brother Brigham Young, to Ramus, and had a delightful drive. Arrived at brother McClary's at a quarter to four. Lodged with brother Benjamin F. Johnson. In the evening I pulled up Justus A. Morse, the strongest man in Ramus, with one hand, at pulling sticks.

It is reported in the papers that the workmen employed on the "General Pratt," (which was burned and sunk last fall near Memphis, in the Mississippi,) with a diving-bell, on the 3rd of January, found the wreck in about twenty-four feet of water. On that night was an earthquake. Next day the wreck had disappeared, no trace could be found, and the water was from 100 to 120 feet deep, and for about 100 feet no bottom; and in another place a bar was discovered where previously was deep water.

The *New York Herald* publishes "The Vision," in poetry, &c.; also Miss Eliza R. Snow's Festival Song;—an unusual act of liberality towards the Saints, for a publisher.

Sunday, 12th. I preached to the Saints in Ramus, in the morning, taking for a text 14th chapter of John, 2nd verse:—"In my Father's house are many mansions."

I found the brethren well and in good spirits. In the afternoon, brother Brigham preached. Staid at brother B. F. Johnson's all night.

Elder G. J. Adams having been called to Nauvoo, 1,200 inhabitants of Boston petitioned for Elders H. C. Kimball and O. Hyde to come and labour in that place. A similar petition was also sent from Salem, Massachusetts, by Elder Erastus Snow.

Monday, 13th. I wrestled with William Wall, the most expert wrestler of Ramus, and threw him.

In the afternoon, held a Church meeting. Almon W. Babbitt was appointed, by the voice of the people, the Presiding Elder of that place.

In the evening meeting twenty-seven children were blessed, nineteen of whom

I blessed myself, with great fervency. Virtue went out of me, and my strength left me, when I gave up the meeting to the brethren.

Mercury was three degrees below zero, at sunrise, in Nauvoo.

Mr. Ivins arrived at Nauvoo, and stated that Porter Rockwell came with him from New Jersey to St. Louis, when Porter was arrested by advertisement on the 4th of March, and put in St. Louis Jail.

Elder Hyde gone to Quincy to preach.

Newspapers report that iron filings and sulphur have fallen in the form of a snow-storm in five counties in Missouri.

Tuesday, 14th. Elder J. M. Grant enquired of me the cause of my turning pale and losing strength last night while blessing children. I told him that I saw that Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children, that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. (Luke, 8th chapter.) The virtue here referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children, or confirming, is liable to become weakened.

Elder B. Young and myself returned from Ramus, and, after a severely cold ride in a heavy snow-storm, arrived in Nauvoo about four p.m.

Mr. Wilson, the Assessor, for the County of Hancock, assessed a number of lots to Dr. Willard Richards, which he had previously assessed to me as Trustee in Trust, in order, no doubt, to collect taxes twice, for the benefit of his own pocket, or to make trouble to the "Mormons;" about which the following letter was written:—

"Mr. Bagby.—Sir,—I received an anonymous letter this morning, which was dated at Warsaw, requesting an immediate answer. I know not who to direct the answer to; but as it appears to be concerning taxes, I suppose it most probable that you are the person, and direct my answer accordingly.

I received your letter from Carthage, and requested Mr. Clayton to answer it, which he did, stating the facts in the case, which, in substance, I will repeat.

In the year 1842 I had no taxable property in Illinois, real or personal.

I never gave Mr. Wilson, the Assessor, a list by which to assess lots to me. If I ever gave him any list, it was to assist him in the information what lots to assess to the 'Trustee in Trust,' and for no other purpose; which Mr. Wilson very well knew at the time, and now knows it.

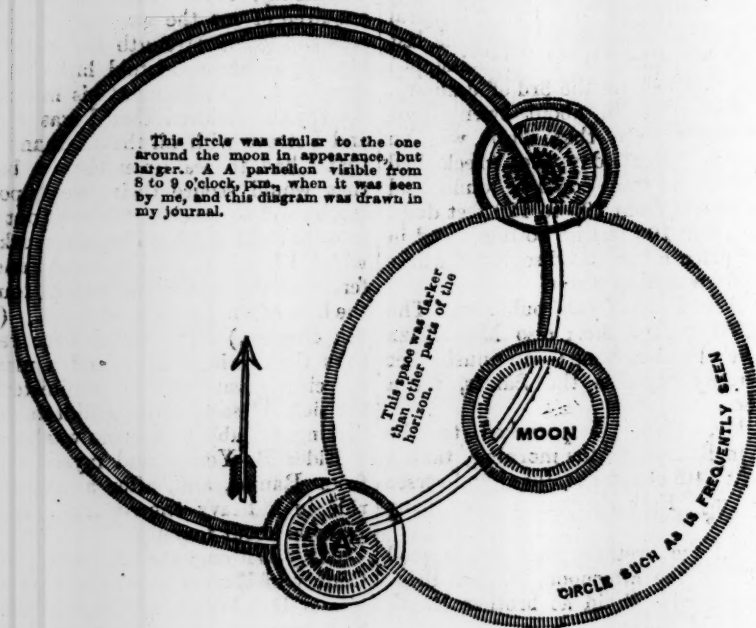
You ask, 'What shall I do with the lots?' I answer, They are lots which, on another part of your list, are assessed to the Trustee in Trust, or Mr. Smith; and, doubtless, it would be the most just and equitable course for the Assessor to correct his error, and let the matter rest where it was originally. But if this cannot be, you must take your

own course. It is not for me to advise you in your duty. But of this I can advise you—that I have not the first farthing of personal property liable to taxation in this county, or to be sold for taxes, this side of eternity.

Yours respectfully,

W. RICHARDS."

At about half-past seven o'clock in the evening, the sword which had made its appearance for several evenings past moved up nearer the moon, and formed itself into a large ring round the moon. Two balls immediately appeared in the ring opposite each other, something in the form of sun-dogs, as in the following diagram:—



The outer part of the parhelion was much more brilliant than the inner.

R. D. Foster says that at eleven o'clock the circles interwoven around the moon were innumerable.

The above is a diagram of one of the signs of the times, designed to represent "A union of power and combination of nations."

Wednesday, 15th. I wrote a letter to G. J. Adams, and signed several deeds.

In the Office most of the day. Gave the following name to the "*Wasp*," enlarged as is contemplated—"The Nauvoo Neighbour." "Our motto: The Saints'

singularity is union, liberty, charity." The following is an extract from the prospectus of this date:—

"We feel pleasure in announcing to our readers and the public generally, that we have determined to enlarge the *Wasp* to double its size, as soon as the present volume shall be completed, which will be on the 19th of April.

It made its appearance in the world near twelve months ago, small in stature, dressed in a very humble garb, and under very inauspicious circumstances. It was then thought by many that its days would not be long in the land, and that at any rate it

would not survive the sickly season. Many of its elder brethren, who thought that they had attained to the size of manhood, sneered contemptuously at the idea of their smaller and younger brother taking the field; and, like David's brethren, they thought he was but a stripling, and that he would certainly fall by the hand of some of the great Goliaths. But, on the contrary, while some of advanced years, noble mien, and possessing a more formidable appearance, have given up the ghost, the little *Wasp* has held on in the even tenor of his way, the untiring, unflinching supporter of integrity, righteousness, and truth, neither courting the smiles nor fearing the frowns of political demagogues, angry partisans, or fawning sycophants. Partaking so much of the nature of the industrious bee, it has gathered honey from every flower, and its pages are now read with interest by a large and respectable number of subscribers.

As the young gentleman is now nearly a year old, we propose on his birthday to put on him a new dress, and to make him double the size, that he may begin to look up in the world, and not be ashamed of associating with his older brethren. And as he has acted the part of a good Samaritan, we propose giving him a new name. Therefore his name shall no longer be called the 'WASP,' but the 'NEIGHBOUR.'

I prophesied, in the name of the Lord Jésus Christ, that Porter Rockwell would get away honourably from the Missourians, and cautioned Peter Hawes to correct his boys; for, if he did not curtail them in their wickedness, they would eventually go to prison.

I dreamed last night that I was swimming in a river of pure water, clear as crystal, over a shoal of fish of the largest size I ever saw. They were directly under my belly. I was astonished, and felt afraid that they might drown me or do me injury.

The *Wasp* has the following editorial:—

"What reliance can be placed upon a legislature that will one session grant a charter to a city, with '*perpetual succession*,' and another session take it away? We expect, however, that this honourable body believe in the common adage—'*Promises and pie-crusts are made to be broken*;' and we have sometimes ourselves seen boys crying for their marbles again, after they have given them away.

We suppose, however, with them, that the words '*perpetual succession*' do not mean what they say. The house, in the dignity

of its standing, passes a bill, at the request of the people, telling them that they shall have a charter granting them several privileges, and telling them that it shall be *perpetual*, without any repealing clause. It is made a law of, and the grand seal of State appended to it. The people, on the good faith of the State, go to work and improve under the provisions of that charter. Companies are formed, buildings are erected, and money expended; but by-and-by they find out that they have been leaning upon a broken reed, that there is no dependence to be placed in Government, that they have broken their most sacred promises, violated their plighted faith, and wantonly and wickedly sought to injure thousands of men who relied on their promises, by an unprecedented, unconstitutional, and tyrannical law, trampling under foot the faith of the State, and virtually saying that the members of the Legislature that granted the charter were all fools or knaves, and that we, the pure representatives of the people, must break the plighted faith of the State to set them right."

The *New York Herald* gives a list of indebtedness of the several States who refuse to pay the same, as follows:—

Pennsylvania, \$29,129,123; Georgia, £3,184,323; Indiana, \$12,129,339; Maryland, \$20,901,040; Louisiana, \$21,213,000; Mississippi, \$5,500,000; Illinois, \$13,836,379; Alabama, \$9,843,536; Arkansas, \$3,900,000; Michigan, \$5,611,000; Florida, \$3,500,000.

A great fire at Valparaiso, unequalled in Chili. Damage, \$2,000,000.

Thursday, 16th. In the Office, reading papers, and gave counsel to brother Hyrum, Dr. Foster, and many others.

Friday, 17th. Part of the day in my office; the remainder at home.

Settled with Father Perry; gave him a deed for eighty acres of land and city lot, and prophesied that it would not be six months before he could sell it for cash.

At four, p.m., N. K. Whitney brought in a letter from R. S. Blenarhassett, Esq., St. Louis, dated 7th instant, concerning Porter Rockwell; which I immediately answered.

Reports reached us that new indictments had been found against myself, brother Hyrum, and some hundred others, on the old Missouri troubles, and that J. C. Bennett was making desperate threats.

The Island of Hong-Kong was ceded to Great Britain by the Emperor of

China, who opened five ports to the English trade by treaty.

Saturday, 18th. I was most of the forenoon in the Office, in cheerful conversation with Dr. Richards and others. Finished writing a letter to Arlington Bennett.

About noon, I laid down on the writing table, with my head on a pile of law books, saying, "Write and tell the world I ac-

knowledge myself a very great lawyer; I am going to study law, and this is the way I study it;" and then fell asleep.

Rode out in the afternoon with W. Clayton, looking at lots for Bishop N. K. Whitney, and afterwards played ball with the boys.

The French seized upon the Society group of Pacific Isles.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, OCTOBER 16, 1858.

PREACHING MEETINGS.—The great God and Father of the human family has commenced in this age his most glorious, comprehensive, and important work among the children of men. In its progress it will surpass all other works performed upon the earth, and its destiny will absorb all other destinies. This work is none other than the "restitution of all things." It is of such importance in the economy of God, that Peter declared it to have been a theme of all the holy Prophets since the world began. Moreover, he also informs us that it would be connected with the glorious second coming of the Son of Man, thus classifying it as the crowning work of the Almighty in the probationary course of the earth. A new dispensation has been opened, and the keys thereof committed to man. It is none other than the "dispensation of the fulness of times," or the times when the great work of restitution would be accomplished. Paul, speaking of this dispensation, marks its importance and comprehensiveness by intimating that during its course God will "gather together in one all things in Christ, both which are in heaven and which are on earth." That everlasting and universal kingdom typified in the dream of Nebuchadnezzar, and which the interpretation of Daniel reveals to us as the great work of God in the last days, has been commenced. The germ of that mighty empire has been planted, and its embryo will ere long receive birth, start into national life, and grow until it shall ultimately fill the whole earth, and all dominions shall serve and obey the Lord. There are many details growing out of these great facts referred to, many of which have already been fulfilled; but the majority are in the future, or only partially fulfilled. Some of those details are as follow:—The Almighty has raised up his great Latter-day Prophet, and committed to him the keys of this dispensation of the fulness of times, for the accomplishment of the restitution of all things. That Prophet is Joseph Smith. Tens of thousands have believed in his Divine mission, and have embraced the work which he commenced, to whom the Spirit bears witness of the truth. Zion and the people of Zion have to be established: the Latter-day Saints have been engaged in bringing to pass this event for more than a quarter of a century. There has to be a great gathering together of a people from all nations in the last days: the Saints have been fulfilling this these twenty years. This people also have already a remarkable history filled with striking events. To trace out and do anything like justice to the events which will transpire would require a

thousand times more time and space than are at our command. We will add, however, that, connected with this comprehensive work, there have been revealed such a mass of principles, such a flood of light, and such a perfect system, that make the religion of the Latter-day Saints the grandest ever possessed by the human family.

Seeing that the editorial department of the *Star* is specially designed for the benefit and instruction of the Saints, perhaps some of the Elders and others have begun to wonder why we are glancing at things with which they are so familiar. They know immensely more than we have been able to hint at in the foregoing, both of the generalities and details of the work which the Lord has commenced upon the earth, and the mass of principles and light which he has revealed to the Church. Now, in this instance, that is the very reason why we are bringing the subject up and endeavouring to unlock, by a few key-remarks, the vision of their own knowledge and experience. The object is that we may bring the matter more forcibly home.

It is of vital importance that the world should hear of the great things that God is bringing to pass, and that the ears of the honest should be saluted with the sound of the Gospel and the wonders of the latter-day work. This is self-evident. The ends of the earth should hear of it: every nation, kindred, tongue, and people should have a sound of the warning and proclamation. The hearts of hundreds of thousands more must leap in ecstasy of faith and gladness, and their tongues send the glad tidings along, until every living ear shall have heard, and every knee have bowed in homage to the power that has commenced to reign. Again, the very fact that the Saints do know concerning these things, makes it imperative on them to endeavour to communicate their knowledge to others. Herein was our object in calling up their knowledge—namely, to bring before them their duty, and bid them lay the two side by side. We are persuaded that many will be ashamed, and the best of us humiliated, by the following questions:—

Have we done our duty to God and mankind in this matter? Have we sufficiently manifested our gratitude to him who has blessed us so much in the revelations and knowledge of the Gospel, and our appreciation of those blessings, by spreading the tidings thereof among the children of men? And lastly, have we done justice to our most holy and grand religion, by giving the proper views, principles, testimony, evidence, and arguments connected therewith?

To effect the above as far as possible is the design of our public or preaching meetings. At those meetings, the honest in heart and also the public generally should always be able to gather views, principles, arguments, evidence, prophecy, history, warning, and testimony connected with the great work which is being brought to pass. They are not designed for Presidents and others of the Priesthood to show off, "gab," "talk," and "spout." Neither are they designed for the repetition of the same or very nearly related speech over and over again, until it has become like an often-told tale—very tiresome to hear, or like an instrument with only one chord in the hands of a man with only one idea. But they are designed, and must be held for the purpose named. To them the Elders and Priests usually called to preach in the Branches should all go *well prepared* with principles, arguments, evidence, testimony, and views concerning their religion, so that they may deal out *by the Spirit* what is suitable to the requirements of the occasion and the character of the hearers. *None others should be called to preach to a public assembly.* Above all other places, at these meetings justice should be done to our glorious and holy religion, and correct and broad views given of that work which has fired the souls of all the Prophets with inexpressible inspiration. They should be of such a character, that persons visiting them with a desire to understand should in a dozen meetings have presented

to them a moderately extensive, living compendium of "Mormonism." (We use this cognomen for brevity and significance.) At these meetings, though some should admire, believe, and rejoice, while others tremble, rage, and shudder as a flash of light passes over their dark, superstitious minds,—or though some, from perverted tastes and warped judgment, should be offended at the truths advanced, none should be bored or disgusted by the stupidity, mannerism, or incapability of the speaker.

It is the duty of the Presidents of the Branches to make the preaching meetings answer to the character which we have described. Their arrangements must be such as to accomplish that desired end. They owe it to God, they owe it to their religion, they owe it to the world; and, having the important obligation to discharge of faithfully watching over the best interests of the work in these lands, we feel it our solemn and imperative duty to *demand* of the Presidents to bring about such a state of things as far and as fast as possible. Let the Presidents of Conferences and Pastors also seriously attend to this matter, and especially see that they themselves answer to the spirit of our remarks. We hope by this time all the presiding officers understand that they have *assistants* among the Elders and Priests for the preaching of the Gospel to the world. We hope they have not to learn, after all we have said, that, though it is one of their privileges and duties to preach, it is their *special* duty to *preside*, and, by wise arrangements and solid and penetrating judgment, accomplish such tasks as the one which we now give to them in the name of the Lord. We do not expect perfection yet; but we feel it our duty to urge progress and approximation towards that state, especially when it deeply touches the interests of the cause, and is not a personal matter. Neither do we demand of the Priesthood to be in this or any other matter what they *cannot*, but what they *can* be. Nor do we believe it within the capabilities of all the human race now on the earth to bring sufficient eloquence, language, logic, arrangement, argument, ideas, illustrations, evidence, principles, testimony, power, and spirit, to tell the fulness of the Gospel and do justice to the work of restitution, with its connections. It is not within their present power to grasp, nor the compass of language to express it. Indeed, the heights, depths, length, and breadth never can be told in any written or oral language, nor can eloquence, logic, evidence, testimony, &c., lay it fully before the mind. It may be comprehended, but not told. It may be realized and seen in the vision of the spirit by perfected beings, but never embodied in any of those partial signs, forms, or methods named. If there are any who have foolishly imagined that they could do too much justice to the work, or fill their discourses too full of ideas, argument, illustration, arrangement, eloquence, and proof, they may be surprised at these remarks. Let it be a relief to them to know that there will come many things that will surprise them before they realise the comprehensiveness of the Gospel and the magnitude of this work.

DIVINE COUNSEL.

BY ELDER CHARLES F. JONES.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."—DAVID.

This important truth, spoken by David, equally applies to men and nations. In proof of this, we have simply to take a retrospective view of the past, as recorded in sacred history; and, by so doing, we shall discover that those people and nations have always been blessed who have walked in the counsels of the righteous. On the other hand, we shall perceive that those who have followed the devices

of the ungodly have been subjected to all kinds of misery, and eventually have been punished for so doing.

When we speak of man, we do so as being the offspring of God; and when we consider that man is so related to a Being whose character, perfections, and attributes are so much superior to his own, we must at once realize the obligation he is under to listen to and implicitly obey the Divine counsels, whether given personally or through the medium of God's servants. But, alas! how seldom has he been thus acknowledged by his creatures! For, among those who in all ages have professed to acknowledge his supreme right to govern, many have been found whose worship was simply that of the lips, without the heart; which has always been an abomination to the Lord.

God's servants, who should have been received and acknowledged as his appointees to instruct mankind, have been made subjects of all kinds of cruelties—namely, hunger and nakedness, chains and imprisonments, banishment from homes, scourgings, and even martyrdom. And these punishments were inflicted because they chose to walk in the counsels of God rather than in the paths of the ungodly. But although we are informed that God is gentle, long-suffering, and full of mercy, we are at the same time informed that he is just, and will not allow his laws to be trampled upon with impunity, nor his servants to be always insulted by an ungodly clan. As an assurance of this fact, we have only to refer to Biblical history. The Psalmist says that the man whose "delight is in the law of the Lord" "shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season: his leaf also shall not wither, and whatsoever he doeth shall prosper."

The most striking instance recorded of this fact is in the life of Enoch, the son of Jared, who walked with God, and so strictly observed his counsels, that when three hundred and sixty-five years of age, he was translated without dying.

The next person who was particularly favoured of the Lord was Noah, the son of Lamech, the tenth patriarch before the flood, who was a just man, perfect in his generation, and walked with God. In consequence thereof, God, before bringing the flood upon the ungodly world, commanded him to build an ark to save himself and family from the deluge.

Here we have another instance of God's blessing persons because they walked in his counsels. On the other hand, we see his just retribution upon the ungodly for rejecting his advice given through Noah, who was a preacher of righteousness for one hundred and twenty years. The traces of this destruction are still to be found in every country under heaven, as exhibitions of the effects of disobedience. Noah's descendants were greatly blessed, and they all spoke one language. So long as they followed the counsels of good men, they were thus favoured; but as soon as they allowed themselves to be influenced by Nimrod, they offended God. Because of so doing, he confounded their language, and thus prevented them from carrying out their design—namely, the building of the great Tower.

The Book of Genesis informs us that Abraham, because of his integrity in keeping the commandments of God, was pronounced perfect; so much so, that he was privileged to see God and converse with him as one man converses with another. When one hundred years old, he was promised that he should be exceedingly fruitful, and that nations should come out of him. This has been strikingly fulfilled, according to the scriptures; for, in less than five hundred years afterwards, one branch of the family alone amounted to the number of 600,000 men, besides women and children.

Lot, in consequence of hearkening to the counsels of the angels sent to him, escaped the flames of the cities of Sodom, Gomorrah, Admah, and Zeboim. His wife and neighbours perished because of rebellion and for following the devices of their own hearts, which were evil. The plain in which these cities stood was pleasant and fertile, but was full of slime pits; and, being very bituminous, readily caught fire. When consumed, the land was depressed 1,312 feet, and now contains the waters called the Dead Sea,—thus standing as a sample of God's vengeance upon the disobedient.

The children of Israel, after being in Egyptian bondage 430 years, were miraculously delivered through Moses and Aaron. They might have reached the land of Canaan in about two years. But, because of refusing to carry out the counsels of Moses, they suffered all kinds of privations and afflictions, besides being in the wilderness forty years.

Witness, again, Tyre, which was one of the most flourishing cities in ancient times, but is now reduced to a paltry village, where fishermen pursue their humble employment. All this happened according to the words of God's Prophets, on account of the Tyrians' disobedience.

The cities of new Tyre, Gaza, Ashdod, and others, were afterwards destroyed by Alexander. This God permitted, in consequence of their rejection of his servants and teachings, in fulfilment of the prophecies of Zechariah.

Egypt also was one of the most ancient and powerful kingdoms in former ages. But it likewise degenerated into luxury and debauchery, and consequently incurred the displeasure of God, who inspired his Prophets to foretell its destruction. Their predictions all came to pass.

Nineveh, an exceedingly great and mighty city, because of its degeneracy and refusal to receive the instructions of the Almighty, was also destroyed, according to prophecy. So complete was this destruction, that the place where it stood is with great difficulty discovered, even by the most accurate researcher.

Babylon, the glory of kingdoms and the beauty of the Chaldeans' excellency, was indisputably one of the first cities in the world. But the Prophets of God, when it was in its height of splendour, were inspired to foresee and foretell its downfall. In a few years after, it was attacked by its enemies, and has been for ages a habitation for wild beasts; and the place where it stood is now hardly perceivable.

Space will not allow the mention of Jerusalem and other cities and nations which have crumbled and been brought to a state of beggary, through rejecting righteous counsel and admonitions. But suffice it to say that disobedience to Divine counsel has caused much of this fair planet to be changed into a wilderness, sapped the foundations of nations, cast down thrones, brought powerful cities to mingle with the dust, drenched the earth with blood, introduced disease and misery in ten thousand forms, degenerated man, and made him in many respects far below the brute creation.

The same cause will always produce similar effects. God is a being who is justly jealous of his rights; and although he may wink at man's evils, and allow him for a time to reject his counsels and

usurp his right to govern, he nevertheless will in time assert his rights, even though it be to the causing of the destruction of the rebels.

The history of the past has so clearly pointed out man's inefficiency to govern himself, that the inevitable consequence of attempting so to do should be a warning to all future ages. This fact should lead men to honestly acknowledge that, by their own wisdom, they cannot find out God or his purposes. It is the right of the Creator to command, and the creature to obey; and the path of obedience is the only one of safety.

Joseph Smith, the illustrious Prophet of the nineteenth century, discovered that the boasted wisdom of the religious and political world was foolishness with God, and that the world was full of division, jealousy, envyings, and various evils too numerous to mention. Consequently, in the spring of 1820, like a wise man, he sought intelligence from a higher source to satisfy his noble mind, in compliance with that sage advice of the Apostle James—"If any man lack wisdom, let him ask of God." He received counsel from on high to leave the paths of the ungodly and the way of sinners, with a promise that, if faithful, he should be greatly blessed. In fulfilment of this promise, because of Joseph's obedience, the Lord frequently sent his angels to him, who gave him much valuable instruction, and at the same time pointed out to him the follies of men and the destitute state of all earthly governments and societies. In due time, through faithful observance of counsel, he became acquainted with God and with just men made perfect; and many things which had remained a mystery for ages were solved by him. He soared aloft, and gained intelligence not common to man. He had a deep understanding of things around him, and was able to read the hearts of men as the pages of a book, and was thereby able to discern their hypocrisy and deceit. At the same time, being filled with intelligence, he was able to impart instruction to those who sought it. By virtue of the Priesthood, which was duly conferred upon him, he preached the Gospel in its fullness, conferred blessings on the faithful, foretold the destiny of Emanuel's kingdom, and prophesied of the downfall of every government and institution that should fight against God and reject his

admonitions. He made particular mention of earthquakes, floods, tornadoes, diseases, and various calamities that should befall the American continent, because of its abominations and rejection of God's counsels; and these prophecies are daily fulfilling before the eyes of the world.

Joseph, like his brethren before him, for teaching righteous principles, suffered every kind of cruelty which his ungodly persecutors could invent, and closed his earthly career in martyrdom. His memory should ever be dear to the people of God, on account of the great good he accomplished. Of that good we daily partake; and it should often be an enquiry with us, whether we fully appreciate his worth and the blessings which his labours have conferred upon us.

To satisfy ourselves of this fact, we need only refer to his counsels and the revelations given through him, and see if our walk, conversation, and actions, are in accordance with them. The publications of the Church of Christ, which contain the instructions referred to, are as worthy of our perusal now as they ever were. In fact, the Saint who will ponder over the Book of Covenants and the History of Joseph, &c., will find that many of the prophecies contained therein are being fulfilled daily. This should strengthen the faith of the Saints, and help to assure them that not a jot or tittle

of God's words will fail of being fulfilled in due time.

But whilst we are doing this, it is also necessary that we should give due heed to and faithfully observe the counsels that come through the medium of Joseph's successors. The discourses of Brigham and the Apostles should be carefully studied by the Saints; and we should daily examine ourselves to see if our lives are in accordance with their instructions. If not, we are not in the path of duty, and consequently are in the path of danger. And although it is good to look to a high source for counsel, it is at the same time necessary that all Saints should seek the advice of those more immediately over them. Pastors should follow the counsels of those above them, Conference Presidents their Pastors, and Travelling Elders and Branch Presidents their superiors. The same order should also be observed throughout the Church. This will create unity; and, as a result, the Church will possess strength enough to bind the Devil and overcome his power and influence.

Let the Saints do right, and observe the counsels of their leaders. Then will power and blessings descend upon them from on high. As the effects of disobedience have been evil, the effect of obedience will be good. It will perfect mankind and make the earth a Paradise.

THE LONG-LOST RECORDS.

In a letter lately published in the *Liverpool Daily Post*, written by the Rev. Dr. Baylee, Principal of St. Aidan's College, in reply to a "geological antagonist," who requests his "opinion of an alleged 'antediluvian well' discovered in Whiteside county, near Chicago," he says:—

"There appears to me no antecedent reason why we should not discover antediluvian architectural remains. . . . With regard, however, to the well referred to, I cannot see any good ground for assigning to it any very remote antiquity. In Ireland, human residences have been discovered many feet under the surface of bogs, which have certainly belonged to historic times. The American well was under a stratum 'of black vegetable soil.' One portion of the wall is broken off, and about an equal quantity of stones found at the bottom of

the well. The well was full of black vegetable soil and remains of cedar. The account is too meagre to afford materials for any decisive opinion; but it appears to me most probable that there was just such an occurrence as so often takes place in Ireland—a mass of soil carried by the force of water from one place to another. There remains, however, the very interesting question—Who dug the well? This is only part of the important inquiry into the aborigines of America. That they were a post-diluvian race is abundantly proved by the Mexican remains. Farther than that is still mere conjecture. Time will probably yet disclose to us her long lost records in that interesting continent."

We agree with the Rev. author of the foregoing, that there is no apparent reason "why we should not discover ante-

diluvian architectural remains;" and, like him, we would say that, "with regard, however, to the well referred to," we "cannot see any good ground for assigning to it any very remote antiquity." The fact of the well and its stone wall having been found "under a stratum of black vegetable soil," and itself "full of" the same kind of soil, is, we think, sufficient evidence to warrant the conclusion that it, like the "human residences" discovered under the bogs of Ireland, "belonged to historic times" of post-diluvian date; the presence of such kind of soil in the well as was found above and around it being, of course, easily accounted for upon the supposition of "just such an occurrence" as the one mentioned as "most probable,"—namely, "a mass of soil carried by the force of water from one place to another."

Although, then, "the account" alluded to may in itself be "too meagre to afford materials for any decisive opinion" as to the particular period of the construction of the well, it is, we think, sufficiently conclusive upon the point arrived at by the Dr.,—namely, that it was not of ante-diluvian origin. Thus, although "the very interesting question, *Who dug the well?*" cannot be fully settled by any process of reasoning based upon the "meagre" account of the discovery lately made, it appears sufficiently evident that it was "dug" by a post-diluvian people of no "very remote antiquity."

This leads to "the important inquiry into the aborigines of America."

The Dr. considers that the fact that "they were a post-diluvian race is abundantly proved by the Mexican remains;" but that "farther than that is still mere conjecture."

That the "aborigines" of the present continent of so-called "America" we say "continent" advisedly, were a post-diluvian race, is not only "abundantly proved by the Mexican remains," but is also fully confirmed by other discoveries and facts which have from time to time been published, and which we purpose laying before our readers in a regular and connected form in future numbers of the *Star*. They will then be in a better position, perhaps, to judge of the correctness or incorrectness of Dr. Baylee's supposition, that "farther than that is still mere conjecture."

The Doctor, however, rounds off his

letter with the following significative hint:—"Time will probably yet disclose to us her LONG-LOST RECORDS in that interesting continent."

We here bear our humble testimony to the fact that those "long-lost records" have already been disclosed to us. Dr. Baylee may not be inclined to receive our testimony; but his doubt or rejection of it cannot in the least affect its truth. We tell him in all sober seriousness, and with a full consciousness of the sacred importance and weighty responsibility which such testimony must involve, that the historic records of ancient America—of which the BOOK OF MORMON is an abridged compilation—have in these latter days been brought forth from their long concealment by angelic ministration, and translated into the English tongue by that world-despised but heaven-inspired man of God, Joseph Smith.

From that volume of ancient records we learn that at the period of the building of the Great Tower in the city of Babel, a colony of persons (consisting of Jared and his brother Moriancumer, with their families, and also some of their friends, with their families,) migrated thence to the land now called America, crossing the sea in barges constructed upon a peculiar principle, and taking with them flocks and herds, according to their requirements, and a variety of seeds, &c., for propagation in their new settlement; where, we further learn, they increased and multiplied, and became a great and numerous people. They afterwards, however, degenerated, and at length became extinct.

We likewise learn from this book of ancient records, that at the period of Zedekiah's commencement to reign as king of Judah, another colony (consisting of Lehi and his family, who were Israelites, descendants of Joseph, together with others who accompanied them,) migrated from Jerusalem to the American continent, about six hundred years before Christ, where they multiplied and flourished, and became a mighty people; but were afterwards divided into two great nations—the Nephites and Lamanites,—the latter ultimately overcoming and destroying the former; the present tribes of (miscalled) Indians being the degenerate remnants of the Lamanite race.

The Book of Mormon, then, is an abridged history of the foregoing peoples.

It relates the principal circumstances connected with their migrations, settlement, and progress, their national prosperities and adversities, their troubles, joys, and sorrows, their wars, tumults, and commotions, and finally, the causes and means of their complete humiliation and downfall.

The fact of the so-called Indians being the direct descendants of the post-diluvian aborigines of America, is corroborated by numerous items of evidence derived from various sources; which, as before stated, we intend shortly to lay before our readers in a regular and connected form; and the fact of the Book of Mormon being a compilation of "the long-lost records" of that ancient people will become more and more confirmed in the mind of every reader of that work, as he examines successively its various pointed and conclusive evidences.

We therefore earnestly recommend all who take an interest in "the important inquiry into the aborigines of America," to study the Book of Mormon with an honest heart and an unbiassed mind; and if, under the sought-for influence of the

Spirit of truth, they do this, they certainly will not fail to acquire clearer conceptions and views of its sacred and inspired character, and to arrive at a conviction of its divine authenticity and truthfulness as a "long-lost" chronicle of the past. They will be, at the same time, at least none the less prepared to answer the "interesting question, Who dug the well?"

To the fact of the Prophet Joseph's having been in possession of the original hieroglyphic plates from which the Book of Mormon was translated, we have the personal testimony of eleven eye-witnesses, whose certificate signatures, with their declarations, preface the printed volume. These attestations are plain, pointed, and irrefutable; and while we thankfully accept the boon already proffered, and the mass of intelligence thus bestowed, we rejoice in the hope of ere long receiving additional historic treasures; for "*Time will probably yet disclose to us*" still MORE of "*her long-lost records in that interesting continent!*"

PASSING EVENTS.

GENERAL.—The south and west districts of Ireland were visited on the night of Sept. 18th with terrible and fatal floods: the injury and ruin of crops, destruction of various kinds of property, and other disasters, were ominous and appalling in the extreme. A frightful flood occurred on the 10th August in the Upper-Indus, by which nearly the whole of the cantonments of Nosaher were swept away. Several smart shocks of earthquake have occurred at Simla: they were also felt at Calcutta and Madras. A letter from Candia describes the country to be in a very disturbed state: armed Turks even traverse the capital, shouting "Death to the Christians." A great number of emigrants, provided with artillery, are being sent from Russia to colonise the banks of the Amoor. Fleets are constructing for the troops and sailors who are to form a French establishment on the shores of the Bay of Touraine, in Cochin China. The Gwalior rebels were defeated by General Roberts, with great slaughter, on the 14th August: they numbered 7,000 to 8,000: all their guns and ammunition were captured.

AMERICAN.—Storms passing over Georgia and South Carolina have done serious damage to the rice and cotton crops in those regions. Bad accounts are also received from Alabama. Yellow fever continues to rage fearfully in New Orleans, Charleston, and other places. A disease had broken out among the cattle in Honduras, and great numbers were dying: the deer also were dying off by hundreds. A great fire occurred at St. John's, Newfoundland, on the night of the 17th ult., when numbers of houses and other buildings were totally destroyed. Cholera was still continuing its ravages in Guatemala, the number of deaths averaging 70 per day. A strong party is reported to have been formed at Guatemala to overthrow Carrasa, who has been at the head of affairs there for 15 years. The coloured residents of Nassau have again attempted to fire the town of Belize; but their designs have been frustrated, and a number of the incendiaries captured. Affairs in Mexico are getting worse. Despatches from Fort Defiance state that military companies and a company of spies and guides were ordered to be in readiness in the event of a war with the Indians.